THE SOVLDIER,
Pleading his owne Cauſe.

Furniſhed with Argument to Encourage, and Skill to Inſtruct.

With an Epitome of the qualities required in the ſeverall Officers of a privat Company.

The third Impreſſion, much enlarged with Military Inſtruction by the Author
THO. TRUSSELL *Gent.*

Impinted at *London* by *Nicholas Okes*, and are to be ſold by *Thomas Walkley* in *Brittains Burſe*. 1626.

BIBLIOTHEC. BODLEIANA

TO THE TRVELY NOBLE, AND RIGHT Honorable, EDVVARD Lord CONWAY, Baron of *Ragley*, Lord Leiuetenant of *Hampshire*, Governor of the Isle of *Wight*, Principall Secretary of State, one of his Majesties most Honorable Priuy Councell, and of his Councell of WARRE.

Right Honorable;

IN my service at Court, and attendance uppon your Honor, I haue obserued the great care

and dilligence of your Lord-
ſhip for the furtherance, and
advancement of Warlike
Diſcipline in our Nation:
Notwithſtanding your great
employments of State, yet
doth your loue conſtantly
appeare to that profeſſion,
which hath beene ſo much
honored with the former
part of your life ſpent there-
in, and your continued de-
ſire that the true uſe of the
ſame may be taught in this
land, which hath embold-
ned me to preſent unto you,
this poore Worke of mine,
not worthy your Honors
view, which hath twiſe bin

cenſured

censured in the World, and now this third time, with some few Additions adventures the like Combate, humbly desiring your Lordships pardon for my boldnes and your Honorable acceptation of the same, I rest ready to performe such service as yout Lordship shall command me, with all observance.

THO. TRUSSELL.

The

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The Preface.

THE abuses, and wicked carriage of bad men, causeth the multiplicitie of lawes, and indeed, was the only cause of making them.

The fury of the rebellious, and disordered multitude of evil disposed persons, hath increased Lawes Military, and was the originall of that honorable Profession.

The common experience of the benefit, arising by Law, and

Armes,

Armes, *causeth all States and Common-wealthes, to embrace, nourish, & maintain them both. But much it is to be lamented, to see how the former of these two hath out-strip'd & gone beyond the other, in meanes and estimation, the other (though more honourable) beeing dispised and not accounted of.*

This fault hath formerly bin subject to our Countrey, beeing vnnaturall and vnthankfull to such, as with their great hazard, paines and charges, haue sought to attaine vnto the knowledge of Armes, by which it is chiefly maintained, succoured, and defended: But, as a late Writer ob-

serueth

ſerueth, what hath this land gay-ned by the ſmall account of ſoul-diers, it hath of Barbarous peo-ple beene foure or fiue times in-vaded and ouer run, and I pray God (ſaith hee) the fixt bee not neerer then men looke for.

The example of other mens harmes, warneth wiſe men to be ware.

Let the example of Forraine euils warne England *to awa-ken it ſelfe out of ſecurity for the times are not ſo now, that one na tion may truſt another, therfore let no man deceiue himſelfe, to thinke theſe times ſecure, but let vs rouſe vp our ſelues and diligently embrace the vſe,*

and

and exercise of Armes.

The example of former times hath taught me to embrace honor and practise Armes, and as much as in me lyeth, to seeke the advancement thereof, whereby I haue bin mooved to write this that followeth (in the defence & praise of the Profession, against all the contemners of the same) for the benefit & encouragment of those that are honest minded, and loue Armes.

And now craving the pardons of them that are more learned, & beter experienced, with their favourable censure of this ensuing Discourse, which I haue not thus set forth, out of any arogant conceite

conceite, only with a desire to doe well, and to shewe things needfull. I take my leave, submitting it wholly to their better judgements, to correct and amend what they shall see convenient. Iuly 25. 1626.

THO. TRUSSELL.

The Souldier

Pleading his owne Cause: Shewing the lawfulnesse of his Calling, and Honourable reputation of his Profession.

Briefly exhorting others to the same Exercise.

IT hath often bin a question propounded by many, what profession of life is to be accounted and esteemed most honourable in worldly estates, which may well be answered; that Profession is to be had in greatest value, that is most

What worldly estate is most honorable.

necessary for the maintenance and preseruation of the Commonwealth: which as it now standeth with vs, *England* being at peace and in safety, this Preheminence may seeme properly to belong to the Lawyer, by whose wisedome and paines Iustice is executed, euery misdemeanor and abuse of wicked and ill-minded men, being committed to the iudgement and directions of the Law; that so the offenders being punished, and the streame and course of the disordered multitude stayed and restrained, peace and vnitie may be preserued & maintained. But for as much as the heart of man is wicked, euen from his youth, and all his thoughts and wayes naturally enclined vnto euill, being desirous to satisfie his owne affections, and seeking to liue and rule according to his owne

owne will and power, not yeelding to the obedienee and direction of others, but for feare of Punishments; there must bee therefore an other state and profession of men, whose wisdome and power, must comprehend the maintenance and defence of the seate of Iustice: and not that onely but also all other States and professions, both in Church & Cõmonwealth, yea the Soueraigne Estate it selfe, which cannot be the Diuine, nor Lawyer, neither resteth it in the occupation of the Husbandman Artificer nor Marchant: But lyeth & resteth in the strength and valour of them that beare Armes: For when preaching, processe, Plea, nor perswasion, can preuaile, in reforming the abuses of euill disposed persons, then must the sword of violence be put in execution, by them that are able

The onely meanes to vphold the seate of Iustice, & all other States, is the profession of Armes.

and skilfull, forcing them to obe-
bience, by abating the fury of the
tumultuous and disordered multi-
tude, or else to cut them off, that
peace, and ciuill justice, may be
continued. And as it is proued in
all ages, by experience, that Iustice
is not surely seated without the
aide of martial guarde: So is it like-
wise to bee seene, that where Mili-
tary prowesse hath, in any part of
the world, most preuailed, there
hath orderly most flourished ju-
stice, and all manner of vertues.
So that hence we may collect and
gather, that justice is not of it
selfe able to set up it selfe in autho-
rity, to rule ouer others, without
the aide and assistance of Armes:
which wee must esteeme as the
fortresse whereby justice and Ciuill
policy is preserued, and euery state
that is destitute of the same is in
danger of ruine and misery. So

Where millitary prowesse prevaileth Iustice & al manner of vertues flourish.

No state safe without Military exercise.

that

that no ſtate nor kingdome, can ſtand, in any aſſured ſafety, but by the benefit of Military profeſſion, the onely freind, and nurce of Lawes, of Religion, and of concord. The neceſſary uſe wherof made the wiſe *Greeians*, and valiant *Romanes*, to commend it, as the nobleſt & moſt profitable Profeſion, & Calling, that a worthy minde ſhould deſire: which eſtimation it ſtill carieth in all the Kingdomes & States of the world.

A few examples of the effects of Armes.

Abraham had of his owne family three hundred fighting men, by whoſe power and courage he not onely defended himſelfe, and all his, but alſo reuenged the wrongs done to his neighbours, the Kings of *Sodom* and *Gomorrah*, and recouering

Abraham had fighting men Gen. 14.

uering their goods from the ſpoylers, reſtored to euery man his part that was loſt by the ouerthrowe. For which famous deed, *Melchiſadeck*, the King of *Salem*, bleſſed *Abraham*, and praiſed the Lord God in his behalfe.

Iſraelites. By force of Armes the Iſraelites, comming out of *Egypt*, made their paſſage through the *Amalakites*, and vanquiſhed the Kings of *Heſbon* and *Baſan*, and poſſeſſed their Lands and riches: So did they likewiſe vanquiſh and deſtroy the mighty Kings, and inuincible people of Canaan, and poſſeſſed their Lands and Cities.

By Armes their poſterity defended their inheritance, & held the ſame: for by Armes, the Lord God vanquiſhed and deſtroyed the enemies of *Iacob*; and therefore is called the *Lord God of Hoaſtes.*

Cyrus. By Armes *Cyrus* conquered Chaldæa,

Chaldæa, and possessed Babylon, giuing librety to *Israel*; yea, and through his great victories restored Syon and Ierusalem, and the people to their inheritance.

By Armes, the Romanes enlarged their Empire ouer many Nations, and brought many barbarous Countries to ciuility and prosperity: For where they gouerned, there abounded wisedome and iustice, the ordinary companions to martiall noblenes. Romanes.

By the Armes and valour of the Emperour *Constantine*, the Lord releeued his Church, and restored true Religion among many Nations. *Constantine*

By Armes, Germany is defended from the power of the cruell Turkes at this day. Germa-

By Armes, the Spaniards haue got in their power the West Indies: and by Armes do they hold Spaniards

hold the same in obedience to their Scepter.

France. By Armes the Kingdome of France is guarded and preserued in a State most honourable: And so are the States and Prouinces of

Low Coũtries. the Low-countries (a patterne for all Christendome) whose valor the Lord hath exceedingly blessed, in deliuering thẽ by force of Armes from the tyrannie of the cruell Spaniards, to the great comfort of

Note. all true-harted Protestants.

The Lord our God vseth no occupation of men in his workes and proceedings vppon earth, as he doth military men: for by them both hee execute his wrath vpon the rebellious and faithlesse, and also by the same meanes it pleaseth him to deliuer the righteous from oppression.

Thus you may in part see the effects of Martiall industry: where-

by

by it may be judged that no profession, or calling is able to make comparison with it, the exercise and substance whereof consisteth of wisedome, courage, and magnanimity: wisedome to inuent, to direct, and to gouerne: courage to execute, and performe that which wise policy hath set downe to be done; and magnanimity to sustaine, with irremouable patience, and temperancy, whatsoeuer should happen.

Where in warlike industry consisteth.

And further to amplifie the praise and commendation of this worthy Exercise: Military justice, in martiall gouernement, is more indifferent then ciuill Iustice: for the one taketh knowledge of euery one that is valiant, & the other will scarse looke on a number that are vertuous: And though for difference of authority and offices requisite in martiall gouernement,

Military justice more indifferent then ciuill justice.

uernement, there is Generall, Coronall, Captaine, Enſigne, Corporall, &c. yet the higheſt to the loweſt glorieth onely in the name of a Souldier. *Alexander*, *Cæſar*, and the greateſt Commanders, vſually called their meaneſt Souldiers, Fellowes and Companions.

A great incouragement to be valiant.

A great incouragement to be valiant, when valour by gouernement, is able to raiſe a man from the Cart to be a Soueraigne Captaine. Infinite are the examples that might be brought to proue the ſame: eſpecially in the Romane gouernement; many of their Emperours and chieſeſt Captaines and Commanders, being men whoſe anceſtors were of ſmall account, and meane birth, only by martiall Iuſtice aduanced to thoſe dignities. And as the Romans exceeded all Nations of the world in power, ſo in the glorious pomp

Honour of Souldiers the Romanes.

vſed

vsed in honour of their braue Souldiers, they tooke away all possibillity for men to be more honored; for euery state of the Common-wealth did seruice and reuerence vnto the victorious Captaines: No Magnificence, that Art, or mans wit, could deuise, was wanting to glut the beholder. And indeed, what reward may that coūtry thinke too much to bestow on him that hath not spared his owne life to fight in defence of the same.

Rewards bestowed on Souldiers.

There bee sundry examples in the holy Scripture tending to the same effect.

Caleb.

Caleb, hauing a very beautifull daughter, whose name was *Achsah*, would bestow her vpon no man but vpon him that should take the Cittie named *Cariathe*, which in the end was taken by *Othniel* his brothers son, to whom she was giuen in mariage.

David

Dauid likewiſe receiued great riches, with the daughter of *Saule* for killing *Goliah*.

And *Dauid* himſelfe promiſed great reward to them that ſhould ouerthrow the Iebuſites.

Almighty God ſtirreth men to courage

When the Lord meaneth to aduance a Nation, and to make any people famous and honourable vpon earth, hee ſtirreth them vp to great courage, making their mindes and bodies fit and apt for warre, as he did the Iſraelites for the recouering of their promiſed inheritance, the Land of Canaan.

Romanes made fit for war.

The Romans, as we may reade, were a ſmall people, and of a diſgracefull foundation, yet were made fit in policy and courage, for the purſuit and exerciſe of *Armes*, whereby they became Lords and Commanders of all the cheife Empires and Kingdomes of

of the world.

The Turkes of a ſmall people, and of the ſauage *Scythian*-kinde, their cheiſe Leader being *Tamburlaine*, a ſhepheard, are now become the moſt cruell, and potent rulers, that are vpon the earth. Turkes.

But leauing thoſe, let us looke vpon that great worke, wrought in theſe laſt daies of the world, by the hand of Almighty God, and how the induſtry of *Armes* hath mightely ſerued to aduance the name and glory of God and the propagation of his goſpel in Saxony throughout all Germany, & in France, and in eſpeciall manner in Low Duchland. Low Countries.

Hauing ſaid ſomewhat of Military profeſſion, and Military men; in generall, now let vs ſee what manner of men are worthy the name of *Souldiers*, or *Martialiſts*.

what

Qualities required in military men.

what they were in times past, now ought to be, and hereafter must so continue.

Feare of God.

The Souldier, of all men, ought to set the feare of God before his eyes; to haue a cleere conscience, and to be of honest conuersation, least in running vpon the Pikes he fall into hell-fire.

Clemency

Hee that loueth right and iustice, is fit to be the defender of the same.

Hee that pitieth the poore and afflicted, is a meet man to succour his Country against the violence of oppressours.

Louer of vertue.

He that tendreth the widow and fatherlesse, he that delighteth to see vertue flourish in his Country, honour aduanced, fayth and equity to abide in euery fellowship.

Hater of vice.

He that hateth couetousnes, theft, extortion, murther, fornication,

tion, idleneſſe and drunkenes theſe & ſuch like men; are fit to bee (and beare the name of) *Souldiers*, or *Martialiſts*.

For the firſt foundation and vſe of Armes was erected of neceſſity to reſtraine and repreſſe the diſordres of lewd and wicked men, and to ſettle and eſtabliſh peace and iuſtice vpon earth. So then, as the armed hoaſt is the remedy to chaſtice and repreſſe the offences of others, it is conuenient that the ſame Hoaſt bee free from the like offences; and euery vice in a Souldier ought to be ſtrongly brideled, and puniſhed with extremity. Originall of Armes.

The nature and due honour of millitary profeſſion being ſuch as you haue hard, what meaneth the vulgar multitude of our *Engliſh* Nation, ſo maliciouſly to contemne Souldier-ſhip, & to deſpiſe

the profession as base and vile, Surely because they are of seruile and ignoble hearts, tooliſh in diſcretion, and careleſſe of the good of their Country.

But ſome do ſeeme to auoide this rebuke with a ſleight, in denying to contemne the profeſſion, for they ſay, they honour the profeſſion; & accordingly eſteeme of them that worthily purſue the ſame, but they deſpiſe the common ſort of our Countrey men, that go to warre of purpoſe more to ſpoile then to ſerue, and vnder colour of purſuit of Armes, claime vnto themſelues a liberty of ſwearing, drinking, whoring, dicing, and theeuing in warres, thinking it a fooliſh ſcrupuloſity, to uſe either tenderneſſe of conſcience, or yet any honeſt meanes or maners. To contemne ſuch, ſay they, yea to cut them off, is both honeſt

Diſſolute Souldiers are deſpiſed.

honest and necessary, by all discretion: but as for them that are worthily called *Martialists*, bearing the true formie of Military men, they are highly to be esteemed, as honourable and necessary members of the State.

If the contemners of Martiall Armes did keepe themselues within the compasse of these reasons, they could not iustly be reproued: for the wicked in his wikednesse is not to be defended. Let the euil minded man therefore beare the blame of his owne respasse: and let the profession that is honourable in it owne nature, go vnviolate, though all that professe the same might iustly be reproued.

Profession of Armes honorable thogh some Professours stand rightly reproved

If all the Preachers of the word of Truth were wicked and vngodly men, yet standeth the heauenly Doctrine true and perfect in it owne quality.

Military Iuſtice doth execute the juſtice of God vpon earth: and though all the profeſſours of the ſame were moſt horrible and wicked, yet muſt the Exerciſe it ſelfe ſtand honorable.

Contemners of Armes.

But let vs a little further examine theſe contemners of *Armes*, whether they doe deſpiſe the vſe and exerciſe of this Profeſſion, or no: Do they allow it, as they ſay, to be commendable and neceſſary? Then will they deſire the practiſe and vſe thereof, and deſire the company of ſuch as are able to inſtruct them in the ſame, fitting themſelues for the ſame purpoſe, and putting themſelues forward to the publique ſhew & practiſe thereof, ſtriuing to excell in the knowledge of military diſcipline, deſirous to ſerue againſt the enemies of the State, and to fight againſt the Inuaders of their

Coun-

Country, as alſo liberally to contribute to the charges required for the ſame.

But if contrariwiſe when the King commandeth Muſters, and Traynings, whereby appointing ſelect people to be numbred, and diuided into ſeuerall Bands, to be practiſed and exerciſed in the vſe of Armes, that ſo the Realme may be better furniſhed of men experienced for the field, and thereby to ſtand in the more aſſurance and ſafety if need ſhould require. (For the Hoaſt of an vnruly and diſordered multitude will eaſily be diſcomfited by a ſmaller company of diſciplined experienced Souldiers, whoſe experience and practiſe hath made them bold and valiant, not fearing to put that in execution, which they haue long vſed: whereas, contrariwiſe, want of knowledge and practiſe breedeth

England in more ſafety by vſe of Armes.

feare; and cauſeth men to be heartles, forgetting their reputation) if, I ſay, vpon any ſuch occaſion of command, they ſhould, by bribes, or frendſhip, counterfeit ſicknes, weakenes, or fained buſines, and get thẽſelues excuſed from the ordinances of the King, in ſo prouident and great a Command; ſuch, what ere he be, that ſhall thus behaue himſelfe, is not onely to be counted a contemner of Armes, but is alſo to be reproued as a coward, & to be puniſhed as a trayterous diſobedient ſubiect. Neither will I excuſe him that ſhall go about to excuſe himſelfe by putting in of a Prentiſe, or hireling, to ſupply his place, himſelfe being of an able body. Such a one is to be eſteemed no better then a fearefull coward, not daringe to handle Armes; or elſe in the aboundance of his wealth, and proud

Contemners of Armes are not Loyall Subjects.

proud heart, is a despiser of the profession, and one that beareth a faint courage toward his Prince and Country, and therefore is not to bee esteemed or reckoned among them that are of sound loyalty, and honourable reputation although his riches be neuer so much.

But these men are not onely enemies to their Prince & Country but are enemies to their owne priuate state. For where the Common-wealth is in hazard, there the coward and the couetous, are both in one assurance. And where the State-publique suffereth wracke, there doth perish the louer of himselfe and the foolish contemner of Armes likewise. For, the state that is not able to stand in Armes, and to vanquish the rage and power of intestine and forraine violence, the

Contemners of Armes are enemies to their owne state.

ſame is ſure to fall into the powe
of the ſpoyler, at one time or o-
ther, and then goeth all things to
hauocke. The vſurer and couetous
perſons, then ſhall be disburde-
ned of their golde, the Carpet-
Knights, and amorous Gentle-
men, ſhall ſee their nice Ladies
and mincing Gentlewomen, de-
famed and rauiſhed before thei
faces, their children murthered
and they themſelues bound in fet-
ters, and beaten with ſtripes, til
they agree to redeeme themſelue
with a greater ranſome then they
are able euer to ſatisfie; their fair
houſes, with their fine parlour
and dining roomes, conſumed
with flames, and the whole City
with fire, the ſtreetes and fielde
lye couered with dead carkaſſes o
them that contemned Armes, and
held the exerciſe thereof in deri-
ſion. For when the rage of warr
doth

doth ſuddenly bnrſt out, and the enemy at hand gaping for the ſpoyle of the Country; then both ſafety, religion, faith, and libertie, reſteth wholly in the hands of the Souldiers, who are the onely terrour to the enemy, defend their Countrey from preſent daungers, and bring the Commonwealth to ſafety and quietneſſe.

This being true, as it cannot be denied, let euery Cittizen and Country-man, Gentle or vngentle, rich or poore, that meaneth to proue himſelfe a good Chriſtian, a faithfull Engliſhman, zealous toward the ſtate of his Countrey, of integritie towards his Prince, and feruent of the loue and maintenance of Gods Kingdome and glory vpon earth, let euery ſuch one imbrace godlineſſe; honour, nouriſh, and exerciſe *Armes*, and learne with diligence the skill

Exhortation to all good Chriſtians and loyall ſubjects, to exerciſe *Armes*.

that doth necessarily accompany the same, voluntarily putting forth themselues to aduance the knowledge thereof rather becomming suiters to the King and Councell, for liberty to practise Military discipline, vpon their owne charge and free courage, then to tarry the commandement and direction of the King for the same. This should be the desire of house-keepers of the best rank, being good subiects who may well consider that if ciuil discord, rebellions, or other trechery should happen, thereby the Realme falling into Armes, none were so fit to defend the same as they, being likeliest, and truest of faith, credit, & habilit y, & therefore ought to haue the trust and practise of Armes committed vnto them. Otherwise, in the day of battle, the armed seruant will bee a commaunder of his vnarmed Maister,

House keepers of the best ranke fittest to practise Armes.

Maiſter, and then will the hireling ſhrinke from his company, and ioyne with the mutinous and rebellious, ſuch perſons being euer deſirous of ruinous theft and liberty, and no whit carefull for the defence of ciuill gouernement.

And let *London*, the Royall Chamber and Head of the State, appeare to loue Armes, and indeuour themſelues to aduance the knowledge and practiſe of the ſame. And ſeeing they are more fit in euery reſpect, then any part of the Realme beſides, ſo let them be an example and encouragement to all the reſt of the Comminalty to imitate them: whereby it ſhall grow daily more honorable, and the people there inhabiting, more ſtrong and wiſe againſt the day that thoſe vertues may happen to ſtand them in more ſteed then all their riches & merchandize. For

London moſt fit of any part of the Realm.

it

it is not money, nor multitude of men, that in extremity preuaileth; but skill and experience, that saueth, maintaineth, and preserueth.

A few Examples of other Cities.

Examples of other Cities.

The *French* Citizens are furnished and practiled for the Field, so are the youth their sonnes.

The Cittizens of *Italy* do striue to exceede the Nobility in the knowledge of Armes.

The Cittizens of *Germany* doe likewise professe and practise Armes.

In the little Cittie *Geneua* are 5000. Citizens, of ordinary bands, sworne in Armes.

In *Stratsborough* are a greater number of Cittizens, ready to Armes at a call.

In *Amsterdam* are weekely trainings of the wealthiest Citicens:

and

and diuerſe other Countries, and Cities, the like.

And is *London* ſo ſure, that it needeth not the knowledge of Armes? Why is it ſo careleſſe, that it ſhould deſpiſe the exerciſe, as a matter nothing appertaining to them? Certainely, ſuch ſecurity hath brought many a famous Citty of the world, to ruine and miſery: And *London* might often times haue beene brought to the ſame prædicament, had not their Kings beene at hand to vanquiſh the inſolency of Rebels by the force of Armes.

The greateſt honour that euer the City of *London* had, was atchieued by the ſword of a noble Citizen, that killed that proud rebell in *Richard* the ſeconds time: for which warthy fact, the Mayors of *London* are adorned with the honour of Knight-hood, an honour *Londons* chiefe honour.

nour properly belonging to Chiualry, and not to Merchandize, or other Occupation, or aboundance of riches.

The like may bee ſayde to all other high Eſtates. Their honour that they ſo much glory in, and are ſo much liſted vp with all, whence had it beginning, or how did their Anceſtors attaine vnto it? Euen by the exerciſe of Armes, the moſt honourable titles being beſtowed vpon the moſt deſeruing. What difference is there between a Knight and a Souldier? the Latine word *Miles* ſeruing for both; nay, whence doth the Duke fetch his honour, but from *Dux*, *Ducis*, a Leader? And the Marqueſſes, thoſe were ſuch as defended the Marches; Earles, thoſe that were aſſiſtants vnto them; and as you may read in *Camden*, your Baron was the trained Souldier.

All honor gained by Armes.

Much

Much more may be ſaid heerein: As alſo concerning the Originall of giuing Armes. The very word Armes, may ſuffice to ſhew, that from Armes it had beginning: but this will I leaue to ſuch as can more learnedly diſcourſe thereof.

If then the Cittizens of *London* are beholding to Military exercife, for the chiefe honour and preſeruation of their City; Why doe they not honour the Profeſſion aboundantly, and more freely? By which meanes, they might vpon a ſudden, put themſelues in Armes for their owne defence, (though the Prince and Nobles, were farre off, and otherwaies entangled) and for the repreſſion of Domeſticall Mutinies, if any ſhould happen neere them, or toward them. And who knowes not that all Rebels haue their chiefe purpoſe to make hauocke of *London*,

don? Which might easier be effected, when the resistance is small and weake.

A small matter for *London*, to haue men trained vp in armes.

It were a small matter for the Citie of *London* to haue a competent number of Cittizens, trained vp in Armes continually, and yet neither seruant nor hireling admitted, but house-keepers of good worth and ability. But it is much to be lamented, to see the peruerse obstinacy of rich folke, both of Cittie and Country, euery man endeauouring his owne priuate profite, neglecting and contemning the Publicke good and honour of their Countrey. To such base and seruile minds, this doth not belong, but to the Noble-spirited, and high-couraged. Let them therefore that are truely noble and generous, loue Armes: and let them that challenge or loue the name of honour, vertue,

honesty,

honesty, or worthinesse, put their hands to the vse and aduancement of warrelike knowledge: Yea, the more noble, the more wise, the more honourable, that men will be esteemed, so much the more friendly to Armes ought they to be, and the like delightfull in the practise and vse of the same.

Oh *England*, be not drowned in security. If thou dost well looke into thy selfe, and ponder thy owne case, thou shalt find that if any suddaine Alarum should happen, thy greatest want shall be onely of those men, that now thou holdest in so small estimation, and makest so little account of.

Looke vpon others mishaps, and take heed; your enemies be not so secret, but they be as malicious: and flatter not thy selfe because thou hast enioyed a peace-

able

able time, that it ſhall ſtill endure, but remember, the longer it hath bene calme, the ſooner the ſtorme is looked for. Doeſt thou thinke that thy great numbers of vntrained men, are ſufficient to defend thee? *Solomon* will tell thee, the want of knowledge cauſeth the want of courage: *Prouerbes* 14. *A wiſe man is euer ſtrong, yea a man of vnderſtanding, increaſeth with ſtrength: for with wiſedome muſt warre be taken in hand, and where there are many that can giue counſell there is the victory.* Prov. 14.

It cannot chuſe, but thoſe people are euer neereſt their owne harme, that will ſo carelesly ſpend the time of peace, as though they ſhould neuer more haue occaſion to enter into warre.

Now in the laſt place of this Diſcourſe, let vs call to mind the valour of our Anceſtors, whoſe

ſtrength

strength and courage in Martiall actiuity, neither *Scots*, *French*, nor *Spaniards*, were able to resist. And know, that this present Generation, were they trained and exercised vnder the like conducts as our Ancestours were, would shewe themselues to be the rightfull begotten children of the old *English* fathers, most valiant and famous in Military knowledge. And considering that the Art of Warre is now more cunning and various, then it was in their dayes, so much the more need of the vse and practise of the same is now required.

This age affordeth men fitting for Armes.

He cannot rightly be tearmed a Souldier, how valiant soeuer he be, that is vnpractised; yea, be he neuer so strong and actiue, yet is hee vnprofitable for any seruice, which caused the ancient *Romanes* to exercise, and discipline their Souldiers often; for it is not yeares

He cannot be rightly tearmed a Souldier that is vnpractised.

that maketh a man a Souldier, but experience and practise. And he that vnderstandeth Military discipline, hauing the true vse and knowledge of the weapons he beareth, perfectly vnderstanding the words of command, being able to put the same in practise, obseruing the true forme and order as his Commander shall enioyne him, may deserue the name of a Souldier, though he neuer saw the face of the enemy: And contrariwise, he that shall spend his time in the wars, hauing serued twenty years, and hath not attained to the like knowledge, is not worthy the name of a Souldier; but in steed of honour for his paines, deserueth to be reproued for his ignorance, in that which he so long professed.

And for conclusion, that it may appeare the old *English* valiancy

liancy is not cleane extinguiſhed in the *Engliſh* Nation (through corrupt idleneſſe, and curſed couetouſneſſe, the bane and ouerthrow of many in theſe our dayes) there is yet remaining ſome ſparkes of Honour, that doe ſhine forth to the praiſe and commendation of the places where they dwell; affoording certaine numbers of generous ſpirits, who continue ſet dayes of exerciſe, once a fortnight at their owne coſt and charge: in the Artillery Garden of *London*, and the late erected Millitary Yard in the Liberties of *Weſtminſter*, and *Duchy* of *Lancaſter*, whoſe encreaſe of number is to be wiſhed, and their praiſe in the meane time not to be omitted, by whom others are, and may bee encouraged to followe them in the like exerciſe, beeing ready, and preſt at all times

to offer vp themſelues and their ſeruice (if occaſion any way require the ſame) in the defence of the quiet ſtate of their Prince and country.

Honor alit Artes.

An

An Epitome of the *Conditions and Qualities* required in the ſeuerall *Offices of a priuate.* Company.

The Souldier.

THe Fitteſt man for a Souldier, is ſuch a one as hath beene of ſome Occupation, that hath not beene trayned vp in idleneſſe; ſuch a one as is able to endure all hardneſſe of liuing, for he leſſe feareth death which hath taſted leſt pleaſure. Of conuenient yeares, from 18. to 60. at the higheſt: for it is better that a young man exerci-

ſed ſhould alleadge; that his age to fight is not yet come, then that he ſhould truely lament that the ſame were already paſt, who is to be fitted with ſuch Armes as is moſt agreeable to his perſon, wherein obſerue, that courage is more to be regarded then ſtature.

Whoſoeuer intendeth to follow Military profeſſion, ought diligently to learne the vſe of all weapons: but eſpecially he muſt endeauour himſelfe to the attaining to the perfect knowledge and vſe of that which he ſhal moſt delight in, or be enioyned to ſerue withall, learning the readieſt and eaſieſt way to offend, and defend therewithall.

Silence. It is an excellent thing in any man, eſpecially in a Souldier, that he rule his tongue and be ſilent, for elſe he ſhall ſoone periſh and come to nought.

As

As euery man is bound to obey the Magistrate, and to reuerence them that are in Authority, and set ouer them: so must the Souldier especially bee obedient and willing to performe the commandement of his Captaine, or other Officers at all times, for if they want obedience, it is impossible that any thing should be brought to passe, and he that despiseth gouerners despiseth God himselfe. Obedience is the first habit a souldier should put on, by being obedient ariseth the praise of a souldier, and out of such obedience commeth victory. Obedience

It is an excellent vertue in all men to be secret, and not to disclose those thinges that may bee hurtfull to himselfe, or other his friends. But a Souldier aboue all men must striue to bee endowed with this vertue, for by his ouer- Secrecy.

much babling, he may be an occasion of the ouerthrow of himselfe, and many others. A foole hauing heard a secret, trauelleth as a woman with child, vntill he haue disclosed it, but destruction will fall suddenly vpon him.

Sobriety. Sobriety is a great vertue, and greatly to bee accounted of all men, but ought of all Souldiers, especially, to be embraced: for, such are euer in the state of preferment, and such will regard their duties, and kindly rebuke those that doe offend. Drunkards are contemned of all men, and no matter of importance is to be committed vnto them.

Courage. Courage and hardinesse is a vertue most especially belonging to Souldiers; but desperateneſſe and heady rashnesse is of all wise men to be auoyded, all men ought seriously to consider the matter they

they take in hand, & then valiantly, & couragiouſly to performe the ſame, ſo ſhall they not afterwards repent them when it is all too late.

The vertue of Loyalty and Truth, cannot ſufficiently bee expreſſed; but, thoſe that vſe the contrary, deſerue moſt cruell death. Souldiers muſt ſtriue to attaine this vertue, which is onely a vertue proceeding from God (as all vertues doe) for he ſhall haue many temptations, and the enemy will ſeeke to corrupt him by all diuiſes that may be: but let him remember the reward and the end of all Traytors, euen at the hands of thoſe that ſet them on worke, and he ſhall ſoone abhor all ſuch villany. Loyalty.

Let no Souldier receiue any thing from the enemy, either gift or letter, or any ſuch thing; no, though it be from his owne father Free from Bribes.

with-

without the licence of his Captaine or Generall: for, he that so doth will be wonderfully suspected, and in danger, not onely of his credit, but also of his life.

Wise and politicke. By all paines taking, let him studie to get wisedome and policie, for it is the only meanes (next vnder God) to preserue the life of man, and especially of a Souldier; who is subiect to many dangers and snares that are laide by the enemy to entrap them.

Arts. Let him learne therefore those Arts especially, that belong to the Art of War, as Arithmeticke, Geometry, &c. Knowledge in histories, to speake diuerse Languages, and infinite other things that a good Souldier ought to be acquainted withall. It is very behouefull for a Souldier to reade of Martiall affaires, as well to helpe memory, as also to kindle

Courage.

Courage.

The Souldier must haue a speciall regard to the Ensigne, if he see it in any danger to be surprised by the enemy, to vse all meanes (without respect of danger) to recouer the same; for, the losse of the Ensigne, is a disgrace to the whole Company. Regard to the Ensigne.

Whosoeuer intendeth a Souldiers life, let him make choice of some one of his company, that seemeeth to be wise, faithfull, & godly, and let him knit himselfe vnto him as one brother with another, and let them faithfully promise one to another, to be as two soules in one body, and to aide and helpe one another in all extremities. Choose a Camrade.

In expences let him be moderate, rather sparing then wasting, not giuen to drinking, whoring, and gaming, but let his expences be in such things as may gaine Moderate in expence.

him

him credit.

Practise such things as may make him actiue.

At idle times he must exercise himselfe in those things that may make him actiue, as to run, leape, vaute, and ride a great horse, to wrastle and swim, and many other exercises, which are fit for Souldiers. Running for more speedy aduantages; leaping, for ditches, & passing of deepe places; swimming to passe ouer Riuers, for Bridges are not euer ready; likewise in retyring or chasing, the Army is often constrained to swim.

Warres ended returne to his Trade.

Finally, as soone as the warre is ended, and he is dis-missed, let him returne to his Vocation and Calling, auoiding idlenesse and dissolute liuing, &c.

Corporall.

Let no mã desire Of-

LET no man that is a Souldier, seeke to come to preferment

in

in any office in the field, except he know himselfe fit to discharge the same, for else he shall become but as a laughing stocke to others, and be contemned of all men, as he iustly deserues that taketh vpon him, more then he is able to performe.

fice till he be fit to discharge the same.

As the Corporall is a degree in dignitie aboue the priuate Souldier, so ought hee in wisedome, skill, and diligence, to exceed his inferiours.

His office is continually to abide with his small company, prouiding for their want, and instructing them how to handle and vse their Armes.

He must teach the vse of Armes.

When the Corporall with his Company is to watch, he must prouide himselfe of wood & coale to haue alwayes light in the body of his watch.

Prouide Firing.

He must order his Sentinels so, that

Order the Sentinels.

that he may be ſuddenly able to aduertiſe his Captaine of any accident that ſhould happen, hee ought therefore often to viſite them till the dawning of the day.

In preſence of his Captaine and other ſuperiour Officers, he is to take no more vpon him then a priuate Souldier, diligently executing what they ſhall command, to the example of the reſt.

Serieant.

His office of great importance,

IN this Officer cõſiſteth the principall parts of the obſeruation of Military diſcipline, and for that the execution of the ſuperior Offices, orders, and commands, do concerne his charge and duty, it importeth that he be a skilfull and valiant Souldier, and well experienced in Military diſcipline; yea, of ſo great importance; that more tollerable

tollerable it were for all the Officers of the company (were it the Captaine himselfe) to be raw men, and of little experience, rather then the Serieant, who of necessitie, ought to be an expert Souldier, and of great spirit and dilligence.

It is requisite, that he be somewhat learned, and seene in Arithmeticke, to know how to sort his weapons, and to frame his Squadrons, the sooner to drawe each sort of weapons by themselues. Seene in Arithmeticke.

He ought perfectly to know by memory euerie Souldier of the Band, how he is armed, and what he is able to do, placing them accordingly, the sureſt men and beſt furnished in places of most importance: as Front, Reare, and outmost Files, &c. Know euery souldier by memory.

He is to ranke the Souldiers as he shall thinke good, not suffering them Ranke the Souldiers.

them to contend or fall out among themselues, for the formost or best places.

Deuide the Squadron.

It is his office to order and deuide the Squadrons, appointing which shall bee for the *Corps de Gard*, which for the wals or ports, &c. To set and remoue the watch, to giue order to the *Corporall*, for the setting of his Sentinels; and to giue the word with all sobriety and circumspection.

He must be carefull for the Souldiers prouision, &c. And by his diligence he is to rise to higher places.

Ensigne.

The Colours the honour of the Company.

THe Ensigne is the foundation of the Company, wherein consisteth the honour and reputation of the Captaine and Souldiers, therefore the Ensigne-beare ought

ought to bee not onely a good Souldier, bold, and valiant, but as neere as may be, the Captaines equall in valour, discretion, and counsell.

The *Romanes* did vsually make many diuisions of their Armies, and to be seuerally knowne, they caried vpon Spearcs or Pikes ends the signes of Eagles, Dragons, and such like, & called the same *Signa*: whereupon the *Italian* and *French* calleth them *Insignes*; but we Englishmen of late do call them colours, by reason of the variety of colours, that they be made of. Wherefore called Ensigne and Colours.

The Ensigne or Colours is to be deliuered vnto him by the Captaine with great solemnity, and oath to be true to his Prince, and Captaine, in defence whereof hee is to dye, rather then to part from it. To be deliuered him with Ceremony.

His place is to march in the mi- His place of March.

dle of the company, or head of the Pikes, the same place he must obserue in set *Batalias*, not moouing from thence. But in scaling, or assaults, of Batteries & wals, or such like conflicts, he should endeuour himselfe to be the first & formost, charging with the point of his Ensigne.

Colours torne in fight is no dishonour.

It is not lawfull for him to enter fight without the Ensigne in his hand. And if the Ensigne be broke or torne in fight, no dishonour redoundeth to the Ensigne-bearer, if he retaine the trunke in his hand.

His behauiour in marching.

In a March he may carry his Colors resting vpon his shoulder flying, and in a Troope the Colours furld: But vpon a stand, he must aduance the same, and not to rest it vpon the ground.

In fights.

In set *Bataliaes*, the Ensigne-bearers must obserue their right hand

hand Enſigne, keeping all one forme.

In fights, in encounters, in muſters, and in preſence of the Lord Generall, he muſt carry his Colours diſplaied, & paſſing by him, muſt aduance the ſame, bowing the point a little downward, without any other Ceremonies.

But if he paſſe by the King or Prince, he ſhall withall bow ſomewhat one of his knees, as a difference from the Generall.

The Souldiers are not to diſarme themſelues before the Enſigne-bearer be firſt diſarmed, and Colours lodged: wherefore he is not to diſarme himſelfe before he may do it ſafely, for feare of the Souldiers following his example. When to diſarme himſelfe.

HE that is elected vnto this office, ought to be a man of great experence, fidelitie, and valour, who in the absence of his Captaine, carrieth his place, charge, and commaund, vnto whom the Souldiers, and vnder Officers are to obey, for the time as vnto the Captaine himselfe. Notwithstanding, let him not arrogate too much vnto himselfe, but carry himselfe with all loue.

Let him not assume too much to himself.

He is to pacifie the Souldiers brawles, with good speeches, and if hee cannot by courtesie frame them, let him communicate the matter with his Captaine, and then faithfully execute his Captaines direction.

He is to see the Company furnished with necessaries, ayding, and

and assisting the Sarieants and Corporals.

It importeth him to be well-spoken, discreete, and wise, to perswade with sound reasons to the obseruation, and obedience of military discipline, disburthening thereby his Captaine of many and sundry toyles.

His place of march, his Captain being present, is in the reare of the Company, but in retiring or marching out of the fielde, he is to march in the front, and the Captaine in the reare.

Captaine.

A Captaine ought to consider, that he hath the charge of mens liues cõmitted to his hands, and that if any quaile vnder his Conduct, either by rashnesse, or want of knowledge, he is to ren- The great charge a Captaine taketh vpon him.

der account thereof before the great Iudge: considering this, he ought therefore (before he take the same vpon him) to passe some of these former degrees, whereby he may finde, and be assured of his owne sufficiency, to discharge a place of such importance, that he may presently redresse any thing amisse, and giue instructions, and order vpon euery new accident, either in marching, encamping, or fighting, what the sayd officers haue to do: for, no man is able to teach, which hath not himselfe before-hand learned. And be he neuer so valiant in his owne person, or neuer so wise in other causes, yet if he haue not experience (by his ignorance) a whole Army may be ouerthrowne, whereon may depend the state of a Kingdome, and the ruine of a Countrey.

He must diligently vse his Soul-

diers

diers to the often exercise of their Armes, seeing them well furnished therewith, shewing them the vse of euery weapen, causing them to march in good order, expressing to them the true forme in distance of standing and marching, and bring them in sundry formes of *Batalias*. By this meanes he shall keep them from idlenesse and lewd pastimes: he shall know his Company the better, the better reputed of them, and make his men more fit & ready for action: a thing very important for a Captaine.

He must exercise his Company often.

Daily exercise of Armes is more auaileable then *Physitions*; for, the vse of the labour both may get them health in their Tents, and victory in the Battell.

He must not suffer dissention in his company: he must cause dishonest livers to be apprehended and punished: for a few bad, do soone

He must punish offenders.

corrupt a number of good; let him punish chiefly and onely the Authors and beginners of faults, that feare may come to all, punishment to a few.

Deliuer offenders to the Marshall.

Yet ought he not to beate his Souldiers, but deliuer the offender to the Marshall, or his Prouost, to haue him punished: for, in beating of him, he maketh himselfe hated, embaseth himselfe, and maketh his Souldiers mutinous, or abiect.

Lodge with his Company.

He shall alwayes lodge himselfe among or neere his Companie, giuing them examples with his vertues and good behauior, being companion with them in hardnes of liuing, which will be no small comfort to the Souldier, to see his Captaine take such part as he doth: whereas contrariwise, taking his ease, and suffering them to be lodged, or fed miserable,

bree-

breedeth hatred to him, and contempt. In fine, he ſhall intreat his Souldiers with gentle words, and good workes, accounting them as his ſonnes and children, whereby they may loue and reſpect him, as their Father. So ſhall he not only haue ſafety and loue, but much honour and dignity: for, it is not the place that dignifieth the perſon, but it is the perſon that dignifieth the place.

THOMAS TRVSSELL

Honour that God gaue *to Military men.*

T THat honor vnto men of Armes might grow,
H Honor our great Commander first did show.
O Our chiefe Instructor, that made Wars decrees;
M Moses indites this; Abraham he sees, Deut.20.
A (Armes is the cause) first type of Iesus Christ, Num.10.1.
S Salems Melchisedeck, That Kingly Priest. Gen.14.

T That blessing gaue him, for his warlike feate;
R Renowned Iosuah, eke had honor great, Iosu.5.13.
V Vision appearing Christ himselfe in Armes,
S Sword naked-bearing, who defends from harms. Psal.18.34.
S Sacred King Dauid (after Gods owne heart)
E Exceld, and gloried that he knew Wars art.
L Like praise of faith in Israel was not found,
L Like the Centuriõs, Christ his praise did sound. Mat.8.8.

Cer-

Certaine Military In-*ſtructions for young Soul-*diers, agreeable to the *Diſcipline practiſed* in the Netherlands.

THe firſt principle in Military inſtructi-ons, tieth euery ſoul-dier of neceſſity, to learne to vnde ſtand the ſeuerall ſounds of the Drum, without which, no Souldier is a-ble to knowe his Commanders pleaſure, when to March, Charge, or Retire, &c. For, when the Commanders voyce cannot ex-tend to the hearing of the Com-pany, the Drum denounceth and ex-

expreſſeth the ſame.

The ſounds eſpecially to be learned, are theſe: viz.
- A Call.
- A March.
- A Troope.
- A Charge.
- A Retreite.

There be diuerſe other, which are not ſo eaſily learned, not of ſo great vſe, and therefore not ſo ſtrictly to be obſerued by the priuate Souldier.

2. Principle is the Poſtures.

The ſecond Principle is that the Souldier knowe the ſeuerall poſtures of the weapen hee beareth, how to offend and defend therewith, the readieſt and eaſieſt way with skill.

The ſeuerall Poſtures of the Pike.

Pike.
- Standing
  - Lay downe.
  - Take vp.
  - Order.

Poſture

Posture of the Pike.

- Marching
  - Aduance.
  - Shoulder.
  - Leuell.
  - Slope.
  - Cheeke.
  - Traile.
- Charging
  - Port.
  - Charge ouer-hand.
  - Charge at the right foot.

All which are done by ſeuerall motions and forme, which cannot otherwiſe be expreſt, then by Figure, or perſonall action.

The ſeuerall Poſtures of the Muſquet.

- Standing
  - Reſt your Muſquet.
    - Your Sentinell.
    - Your Saluting.
  - Poſt.
- Marching
  - Your Muſquet ſhouldred, and the Reſt in your right hand.
  - Muſquet.
- Cleere your pan.
- Prime your pan.
- Shut your pan.

Poſture

Posture of the Musquet.

Charging.

Cast off your loose poud
Blow your pan.
Cast about your Musqu
and traile your rest.
Open your charge.
Charge with powder.
Draw forth your stick.
Shorten your sticke.
Ram in your pouder.
Draw out your sticke.
Charge with Bullet.
Ram in your Bullet.
Draw out your sticke.
Shorten your sticke, a
put vp.
Bring forward your Mu
Poise in your right hand
and recouer your rest.

Carry your rest in you
left hand, preparing t
giue fire.
Slope your Musquet, a
let it sinke.
In your right hand poy
your Musquet.
Bring your rest vnto yo
Musquet, & carry the

Posture of the Musquet.

In your left hand onely.

In the Right hand take your Match, betweene your second finger and your Thumbe.

Discharging.

Hold your Match fast, & blow your coale.

Cocke your Match.

Try your Match.

Gard your Pan.

Blow your Match, and then open your Pan.

Present your Musquet.

Giue fire.

Dismount your Musquet, and carry it with your Rest.

Vncocke your Match, and returne it betweene your fingers.

In Fight.

Make ready.

Present.

Giue Fire.

All which seuerall Postures are taught by the gesture of the body,

with ſeuerall motions, not to b learned but by practiſe.

The third principall is diſtance.

The third principle to be learned is the diſtance and order o Standing and Marching, that i to be obſerued betweene File and Ranckes.

Diſtances in Files.

Cloſeſt	is	Pouldron to po
Cloſe		A foot and a hal
Order		Three foote
Open order		Six foote
Double diſtance		Twelue foote.

Diſtance in Ranckes.

Cloſeſt	is	To the Swords
Cloſe		Three foote
Order		Sixe foote
Open order		Twelue foote
Double diſtance		Foure & 20 foote

Although they bee thus ſe downe to be fiue in number, yet moſt

moſt Commanders obſerue and teach, as of moſt vſe, only three, *viz.* Cloſe. Order. And open order.

Great is the neceſſity of the learning of this Principle, for the ſtations of the Company, are not alwaies ſteady and certaine, but that they all interchange mutually one with another, as occaſion is offered, and therefore are to be brought to ſuch order & diſtance as pleaſeth the Commander to nominate, for preuenting all diſorder, and as ſhall be moſt vſefull: for, if order and perfect forme be not obſerued, it can be tearmed no other but a diſordered Company.

IN the next place, let the ſouldier know how to diſtinguiſh betweene each ſeuerall place in the Company, as followeth. 4. Principle knowledge of euery part of the Company.

The Front.

Front. The Front is, alwayes where the faces of the company are directed all one way.

The Reare.

Reare: The Reare is euer where the backés of the whole company are turned.

A File.

File: A File is a ſequence of men ſtanding one behind another, backe to belly, and conſiſteth commonly of 10. or 8. in depth.

A Ranke.

Ranke. A Ranke is a row of men, ſtanding one by another, Pouldron to Pouldron, or ſhoulder to ſhoulder,

der, their faces being directed all one way.

Leaders of Files.

Leaders of Files, are those that are in the first Ranke; euery one in the same Ranke is a Leader of a File. Leaders of Files.

Bringers vp.

Those that are in the last Ranke are called the Bringers vp, euery one beeing the Bringer vp of a File. Bringers vp.

Halfe Files.

Those are they that are in the sixth Ranke, prouided there be ten Rankes in the whole: if but eight Rankes, then those that are in the fifth Ranke. These are also Halfe files.

called by some Commanders, by the name of Middlemen, but there can be neuer a Middleman of ten, or eight. Likewise these last ranke are termed by the name of Subdeuision, or Reare deuision, which is onely proper, when they are deuided.

The Flanque.

The Flanque. The Flanque is the side of the Company from the Front to the Reare: the right side being called the right Flanque, and the left side the left Flanque.

Certaine generall obseruations.

LEt euery Souldier know, that in marching they are to follow their Leaders in Files, and also keepe euen with their right hand man, which is their Leader in

Rancke.

Rancke. The like muſt bee done vpon a Stand, to ſtand right after their leader in File, and Rancke e-uen with their right hand man in Rancke, obſeruing true diſtance and forme, according to ſuch order as ſhall be enioyned by the Commander.

Let the Pike-man know, that in a March he muſt alwayes ſhoulder his Pike, either leuell or ſlope, as the word ſhall be giuen; and comming through any port or gate, he is to port his Pike; vpon a troope, he muſt carry his Pike aduanced, and vpon a ſtand, let him alwaies order his Pike, vnleſſe hee haue command to the contrary.

Let the Pikeman further obſerue, that in charging (being ten deepe) halfe the Rankes are to charge their Pikes; the other halfe to carry them aduanced or ported ſo ouer the heads of their leaders,

that they bee no hinderance to them, either in charging or retiring.

Obſerue likewiſe, that when they charge ſtanding, to fall backe with the right foot, and marching to ſtep forward with the left.

The Muſqueter muſt obſerue vpon a March, to ſhoulder his Muſquet, and carry the Reſt in his right hand, except he prepare to giue Fire, then is he bound to carry his reſt in his left hand: the like alſo in a Troope, but vpon a Stand let him euer reſt his Muſquet, except he haue commaund to the contrary.

In exerciſing of the Company. Firſt, cauſe the body to ſtand in good order, and being in ſuch order as they are enioyned to, let them face to the right, or left hand, and ſo view them round, ſeeing them ſtand right in Files,

and

and Rankes.

Ten Rankes and fiue Files, face them to either hand, and then there is as many Files as there were Rankes, and as many Rankes as there were Files iuſt, the Files being become Rankes, and the Ranks being conuerted into Files.

When you double your Files to any hand, by doubling of ranks to the contrary hand, they are brought to their firſt forme: likewiſe, hauing doubled Rankes to any hand, by doubling of Files to the contrary hand, they become as they were.

HAuing proceeded thus farre, in the next place, for the fifth Principle, ſhall be expreſſed the moſt vſuall words of Command, eſpecially vſed in the exerciſing of a Company, which euery Souldier muſt be well acquainted with.

The fifth Principle is to be acquainted with the words of command.

The

The words of Command follow.

Files { To the right hand } double.
{ To the left hand. }

Rankes { To the right hand } double.
{ To the left hand. }

Files ——— Close.

Files — Close { To the right hand,
{ To the left hand.

Files — Close { To the right } deui-
{ and left by } sion.

Files — Open.

Files — Open { To the right hand.
{ To the left hand.

Ranks close, from the front to the reare.

Ranks close, from the reare to the front.

Ranks open from the front to the reare.

Ranks open from the reare to the front.

Files

Files and Ranckes } close.

Files and Ranckes } open.

Files Counter March } And maintaine ground. And loose ground.

Ranks counter March } Frō the right to the left. From the left to the right

Files, Ranke 3.5.7.9.&c.

Rankes, Ranke 4.6.8.10.&c.

Rankes File } To the right hand. To the left hand.

Rankes wheele } To the right hand. To the left hand.

Files and Ranks wheele } To the right hand. To the left hand.

Halfe Files double the Front } To the right hand. To the left hand.

Halfe Files double the Front. } To the right & left hands } by deuision.

Halfe

Halfe Files, double the Front. { To the right. / To the left. } entire.

Bringers vp, double the Front { To the right hand. / To the left hand.

Rankes, File by Inuersion.

As you were.

The fixt principle is to execute the words of command.

In the last place, as the fixt principle, is plainly set downe, an exact and perfect way, how to execute and put in practise all the aforenamed seuerall words of Command.

Files { to the right hand / to the left hand } double.

Doubling of Files.

Doubling of Files is after this manner: if the word be files to the right hand double, the right hand File (which is the outtermost File on the Right hand) moues not, but stands fast; the next File to the right

right hand File, mooues into the right hand File, ſo that of ten in depth, it is now become twenty, accordingly euery ſecond file moueth into their next file on their right hand.

The like order muſt be obſerued if the word be to the left hand, the left hand File muſt ſtand faſt, and euery ſecond File is to moue into their next File on their left hand.

Thus you ſtrengthen your Flanke. The Vſe.

Rankes { to the right hand / to the left hand } double.

In doubling of Rankes, you muſt knowe the formoſt Ranke ſtands faſt, the ſecond moues into the firſt, to the right hand (for that is commonly firſt done in exerciſing) the third Rancke ſtands faſt, the fourth mooueth into the third and ſo of the reſt, euery ſecond Doubling of Ranke.

Rancke

Rancke moouing into the Rancke before them, that of fiue in Rancke they are doubled, and become ten in Rancke.

If the word be to the left hand, like motion is to be vſed, euery ſecond Rancke moues, paſſing vp by their leaders left hand, & ſo ſtand in the Rancke before them, beginning at the Front firſt, and ſo take it one from another.

The vſe. *Thus you ſtrengthen your Front.*

Note. Here note that when they double to any hand, they paſſe out againe by the contrary hand, to bring them to their firſt Forme.

Files —— Cloſe.

Cloſe your Files. Being in open Order, the word is, Cloſe your files, or file, cloſe, without naming to any hand, which is thus perfermed, the two middle

middle Leaders close, the one to the left hand, the other to the right hand, till they are in the distance commanded, the rest of the company to take their distance from them, on either Flanque closing to the middle Leaders.

Files { to the right hand.
close { to the left hand.

If the word be to the right hand, the right hand File mooues not, but standeth fast, all the rest close to the right hand File, taking their distance one by another from the right hand. Close your files to the right hand.

If the word be to the left hand, obserue like Forme, then the left hand file stands fast, the rest of the Files close, and take their distance from the left hand. Close your files to the left hand.

There is great vse in closing of files, one is for conuenient passage of The vse.

Car-

Carriage; againe when the Company takes vp a large roome in breadth, & may conueniently ſpare it, &c.

Files { to the right / and left hands } by deuiſion.
cloſe

Cloſe your Files by deuiſion.

That is one halfe of the files cloſe to the right hand file, the other to the left hand file, opening in the middle, leauing a ſpace betweene. Which is done vpon ſome ſpeciall vſe beſt knowne to the Commander.

Files —— open.

Open your Files.

Being in cloſe order, the word is files open (not naming to whether hand) and is thus to be done, the middle Leaders preſſe vpon their Flankers, firſt taking the diſtance commanded, hauing opened both wayes, the reſt of the Company on both Flankes, take their diſtance from them.

Files

Files open { To the right hand. / To the left hand.

If the word bee to the right hand, the left hand File is not to mooue, but standeth fast, the next to the left hand File first taketh the distance, pressing vpon the right hand, till the distance commanded be obtained, the rest of the files the like, presse vpon their right hand, still opening by the right hand, til they haue al done it. Open your Files to the right hand.

Obserue likewise, if the word be to the left hand, the right hand file to stand fast, the rest open to the left hand, still pressing vpon their left hand files, till they are all in the distance and order commanded. Open your files to the left hand.

This word of command is euer giuen to that hand where there is most ground, or fittest ground Note.

for conveniencie.

Rankes close from the front to the reare.

Close your rankes backwards.

After this manner, the reare(or last ranke) mooues not but standeth fast, the rest of the rankes fall backe to the reare, (or last ranke) taking their distance ranke by ranke, from the reare.

Rankes close from the reare to the front.

Close your rankes forwards.

To do this the first ranke moues not, but standeth fast, all the rest of the ranks close up, taking their distance commanded, ranke after ranke from the front (or first ranke) the second ranke to the front beginning first, the rest consequently one after another tell all have done it.

Rankes open from the front to the reare.

In this manner, the first ranke stirs not, the rest of the rankes fall backe, till they haue gained the ground to the distance commanded, then stand, the second ranke taketh the distance first, the rest in like manner one from another, till they haue all effected it.

Open your rankes backwards.

Rankes open, from the reare to the front.

Which is thus done, all the bodie advanceth forward, the last ranke onely standeth fast, the second to the last taketh the distance first, then the rest, advancing forward, till they haue all done it.

Open your rankes forwards.

Files and rankes close.

The whole body being at open order, the word is files and rankes close, to doe which, your middle leaders of files close first, the rest of the files close to them, the rankes close all up to the front, or the first

Files and rankes close.

rancke, to ſuch diſtance as is commanded.

Files and Ranckes open.

The whole body open.

The whole body being cloſe in Rancke and File, the word is Files and Ranckes open, after this manner, the middle Leaders of Files open, and take the diſtance firſt, the reſt of the Files on either flanque from them the Ranckes fall backe, the ſecond to the Front, taketh the diſtance firſt, the reſt in like manner, from the Front to the Rear backe-wards.

Files counter March { And maintaine ground. / And looſe your ground.

Files counter-march, and maintayne ground.

To Counter march and maintaine ground, the Leaders of euery File hauing turnd to the hand directed (which is ſpecially to be obſerued) paſſe through the Company, their followers march up to the Leaders

ground,

ground, making the same good, then turne and passe through the Company after their Leaders, till they haue all done the same.

To Counter-march and loose ground, the Leaders of euery File, turne to the hand directed, passing through the company, the followers moue not till their Leaders are passed by them, then they turn and passe after their Leaders, the ranks do the same one after another, not mooning till their Leaders are passed by them, then turn in the same ground they stand. Counter-march and lose groũd.

By a Counter-march the reare may become the front, in the same ground that the front stood, hauing brought them up, and face about.

The files must be in their open order when they Counter-march. Note.

Rankes counter-march { From the right to the left. / From the left to the right.

Rankes Counter-march, frō the right to the left.

If the word bee from the right to the left, the right hand man passeth betweene the first and second ranke, all the rest of the same ranke follow. The right hand man of the second ranke passeth betweene the second and third rankes, passing to the left flanque the rest of the ranke follow him all the rankes do the like, bringing the right flanque to the left.

Rankes Counter-march, frō the left to the right.

If the word bee from the left to the right, the left hand man of euery ranke turneth first, passing to the right, all the ranke follow him the rest of the rankes doe the like, so bringing the left flanque to the right.

The vse.

This is done vpon some politique respect of the Commander, to change the flanques or to leuell the Rankes, or otherwise, best knowne to the Commander.

Files, Ranke. 3. 5. 7. 9. &c.

Which

Which is obſerued by hands, if by the right hand, then the right hand file firſt executes the ſame, aduancing forward, and fall in ranke, to ſuch number as ſhall bee enjoyned, the next file doe the like, aduance forward, fall in ranke after the former file, the reſt of the files keepe the ſame forme and order, till they are all rankt. Files, ranke 3.5.7.9. &c. To the right.

If it bee to bee done by the left hand, then the left hand file firſt aduanceth, falling in ranke, the reſt of the files obſerue the like forme, till the word of command be full executed. To the left.

Rankes, ranke. 4. 6. 8. 10.

Which is likewiſe to be obſerued by hands, if by the right hand, the firſt ranke executing the ſame, beginneth firſt at the right hand man, the firſt ranke hauing ended, the right hand man of the ſecond ranke Rankes, ranke, 4.6. 8. &c. To the right.

ranke beginneth; the reſt of the rankes doe the like, till they haue all done it.

To the left

If it be by the left hand, the left hand man firſt beginneth, the reſt of the ranke joyne with him, making ſo many in ranke as ſhall be commanded, euery ranke paſſing vp, till they haue all done it.

Rankes File { To the right hand. / To the left hand.

Rankes file by conuerſion to the right hand.

The word beeing to the right, the right hand man of euery ranke mooues not, but the next to the right hand man falls behind his right hand man, the reſt of the Ranke follow: all the rankes doe the ſame, falling behind their right hand man, making one File of the whole Company.

To the left hand.

If the word be to the left hand, euerie left hand man ſtand faſt, the reſt fall all behind one another to the

the left hand, and so are conuerted into one File. The vse.

Thus you may giue a strong charge vpon the flanque, by facing to hands: this serues also for a narrow passage. Rankes file by conuersion marching.

This is to be done likewise marching, the right hand man aduancing forward, the rest of the ranke fall behind him: the rest of the rankes the like.

To doe this let the Rankes bee in open order, and the Files in Close order, for the more easie doing of the same. Note.

Rankes wheele { To the right hand. / To the left hand.

This word of Command is to bee done vppon a stand, you must first obserue to whither hand if the word bee to the right, the right hand man turnes in the same ground hee stands, not mouing Rankes wheele to the right hand.

forth.

forth of the ſame: the reſt of the ſame ranke Wheele altogether, become all aboue him, the left hand man beeing vpper-moſt, all the rankes doe this.

To the left hand. If the word be to the left hand, the left hand man turnes in the ſame ground he ſtands, the reſt become all aboue him, the right hand-man being vppermoſt, al the rankes doe this.

The vſe. *By this you may very ſudainly giue a Charge, by either flanque.*

Note. To performe which eaſily and briefly, let the Files bee in their Cloſe order, and the rankes in ſuch open order as ſhall be requiſite, according to the number of men in ranke.

Files and rankes wheele { To the right hand. / To the left hand.

Wheele to the right hand. This word of Command is ſpoken to the whole body, files and rankes, and is executed by obſeruing

seruing of hands, if the word be to the right hand, know that the right hand man mooues but little and slowly, the left flanque somewhat faster, but all the whole bodie together, till such time as the left flanque be brought about, and then stand, their faces beeing directed all one way.

Obserue like forme, if the word be to the left hand, then the left hand man mooues but little and slowly, all the rest of the body wheele together, the right flanque beeing brought about to the left flanque. Wheele to the left.

Thus the front is brought about, the vse to either of the flanques, or to the Reare.

There is another maner of wheeling, sometime used by his Excellence, the Prince of *Orange* his Guard, where the middle-man, middle-men, or middle Leaders, guide

guide the bodie, falling backe by both Flanques, ſo wheeling to any hand, which is as eaſily performed as this: the uſe whereof is in leſſe ground.

Note. For wheeling, the whole bodie muſt bee at their Cloſeſt order in Rankes and Files.

Halfe files double the Front. { To the right hand. / To the left hand.

Halfe files double the Front to the right. Having ſhewed before which are halfe Files, according to the number of Ranks, or men in File; obſeruing when they are tenne in File, (that is, when they are tenne Rankes) the laſt fiue is halfe the File, and the firſt of them, which is the ſixt from the Front, is their Leader, ſo that the word being halfe File, (or Leaders of halfe Files) double the Front to the right: the ſixt ranke paſſeth vp by their Leaders, by the right hand, till they come to the Front

or

or first ranke, and there ſtand, the next ranke being the ſeauenth ſolloweth, and ſtand in the ſecond ranke: the eight in the third, and ſo of the reſt till they haue al done the ſame.

If the word be to the left hand, then the ſixt ranke or Leaders of halfe files, paſſe by the left hand to the front or firſt ranke: the ſeaventh to the ſecond, and ſo the reſt till they haue all doubled. To the left

There is ſpeciall uſe of this motion, for by this the ſame order in diſtance of Rankes is ſtill obſerued, which cannot bee in doubling of Rankes. Vſe 1.

Againe, they bring ſufficient men into the Front and Reare. 2.

Thirdly, it ſerueth to make the Company ſhew faire vppon a March through a Towne, or place of note, for faces to any hand being thus doubled 3.

and

and then March, and you shall be bravely flanqued.

Halfe files double the Front. { To the right and left hands } by deuision.

Halfe files double the front by deuision.

The fore-named halfe files, deuide themselues, one halfe of them face to the right hand; the other halfe to the left hand, then March out both to the flanques of the company. then face againe to the right and left; then March up to the front, and there stand.

The Vse. *Thus the front is doubled on either flanque, and the same distance betweene files and ranks still observed.*

Halfe files double the front { To the right / To the left } entire.

Halfe files double the front, entire to the right.

If the word be to the right hand, the last fiue rankes, which are halfe the files, as is formerly shewne, face to the right hand, then passe forth, then face to the left hand, and march up to the front, joyning

ranke

ranke by ranke, and ſtand.

If the word be to the left hand, then they face to the left hand, paſſe out, then face to the right hand, and march up to the front, joyning ranke by ranke to the left ſlanque, and ſtand. to the left.

Thus the front is enlarged by ſuch ſlanque as the Commander thinkes fit, and ſhall be moſt vſefull. The vſe.

Bringers up double the Front { To the right hand. / To the left hand.

The laſt ranke (as is formerly ſhewne) are bringers up, who paſſe up through the body, by the right hand to the front, or firſt ranke, and there ſtand. The ſecond to the reare, follow the bringers up, and ſtand in the ſecond ranke to the front, and ſo the reſt, till they haue all done it. Bringers up, double the front, to the right

If the word be to the left hand, the laſt ranke paſſeth up by their leaders left hand, to the firſt ranke to the left.

and

and there ſtand, the ſecond rank to the reare follow, and ſtand in the ſecond ranke to the front, and the rankes doe the like, till they haue all done it.

The vſe. *This is another manner of doubling the Front, and not the worſt: For, by this, there is ſufficient men brought to the Front, to the ſtrengthning of the ſame.*

By this word of command, you may alter the front, and bring the reare to be front, by cauſing the reare or laſt ranke, which are bringers up, to paſſe through the Company, the reſt of the rankes following of them.

Rankes, < File by Inverſion.

After this manner the whole bodie ſtanding in open order, eſpecially in rankes, one halfe of the rankes fall into the right hand file, the other halfe into the left hand file,

file, wherein you must note, that the two outermost files, which are tearmed the right and left hand files, stand fast, the rest of the files invert to them.

This serues for the auoyding of The vſe
Canon shot, vppon the maine body, or for a guard for some great Commander to passe through, it is vsed also at lodging of the Coulors.

—As you were.

This word of Command is often vsed, to perfect the body after doubling of rankes or files, when halfe files haue doubled the front; or Bringers up haue doubled the front; after rankes Wheeling, rankes filing, eyther by conuerſion, or inverſion: And at other times to bring them to their firſt forme.

The vse. *The vse of this is so necessary, that when the Company cannot vnderstand by any other word of Commaund, they can more easily fall as they were.*

There be diuers other words of Command, generally to be obserued by the whole Company, and are to bee executed as occasion shall be offered. *viz.*

Faces { To the Right } hand.
{ To the Left. }

All the bodie moouing together.

Faces { To the Right } by deui-
{ and Left hand } sion.

One halfe of the files turning to the right hand, the other to the left hand.

Faces

Faces to the {Right} hand a-
reare, or by the {or left} {bout.}

The word faces, is left out in exerciſing, becauſe the words of Command are to bee delivered in the ſhorteſt way of underſtanding, and therefore the Commander uſeth to ſay onely to the right, or to the left, or to the reare, &c. to which place euery Diſciplined Souldier knowes hee is to direct his face.

Charge {To the right} {hand.}
{To the left}

Charge {To the right} {by deui-}
{To the left} {ſion.}

—Charge to the Reare.

Charge to the front {by deui-}
and reare {ſion.}

Leaders draw forth your Files.

Note alwayes the Leaders doe make their distance for Files first, and then the rankes doe take their orders, the second ranke standing right after the first, and so the rest one after another.

A few directions for bringing of Shot to *Service.*

To giue Fire by Rankes.

THE first Ranke having given fire, must Wheele by the right hand and fall in the reare of their owne files, the rest of the rankes doe the like, so long as the Officer thinkes fit.

If the enemy be a Musquet Shot off.

If the enemy be a Musquet shot

off, draw foorth your firſt two rankes off ſhot, ten paces before pikes, the firſt ranke hauing given fire, Wheele a way by the right hand, and fall in the reare, the ſecond doe the like, the next two rankes neerer to the pikes, and the reſt with the front of pikes, ſtill keeping up to the front, and they that haue giuen fire, fall into the reare of their owne files.

Beeing drawne neerer to skirmiſh, cauſe the ſhot to giue fire with the firſt ranke of pikes, then Wheele away to the reare of their files, the ſecond make the front good, and the reſt ſtill to come up to the front, giue fire and then wheele away.

Note. There are diuers inconveniences by drawing of Rankes one through another, and therefore

is

is not to bee uſed; but let them alwayes Wheele away, and euer by the right hand, for the more perfectneſſe, by uſe.

Vpon a Retreite.

The enemy charging, and the Company ſeeing themſelues too weake, the Leader commands the laſt two rankes to make readie and face to the reare, the laſt ranke being readie, giueth fire with the laſt of pikes, Wheele away, and joyne with the firſt of pikes, the ſecond ranke doe the like, the next two having made readie in the meane time doe face them about, and doe the like, and ſo the reſt of the rankes, obſerue the like forme.

So you goe away from the enemy, and annoy him as much as he doth you.

Giving

Giving fire by flanques.

To giue fire by flanques, or by files, or to march by a river, or otherwiſe, the outer-moſt file beeing readie, face them to the hand required, let them giue fire, and ſtand, till the Company bee paſt, the next having made readie, doe the like, beeing cleare of the firſt file: let the reſt of the files march in ſuch manner, that the file that hath given fire, may paſſe up betweene them and the pikes, the reſt of the files doe the like, by this meanes they are alwayes in motion, and looſe no time, whereas if they ſtand till all the files haue giuen fire, drawing of them up file by file, and ſtand ſtill untill the laſt hath giuen fire, the Company muſt march very ſlowly, or elſe they muſt march exceeding faſt

To giue fire by files.

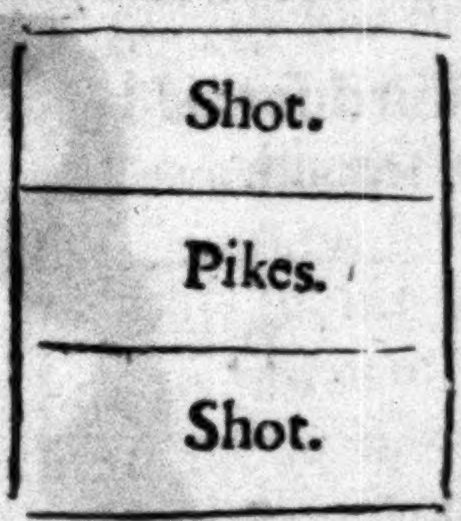
to

to over-take them, which will be very troublesome for them to do, and to load their Musquet againe.

Thus you do execution and yet March away.

THis that followeth, sheweth severall formes of Marching, how to March every way for safeguard, the Company beeing of equall number of Pike and Shot.

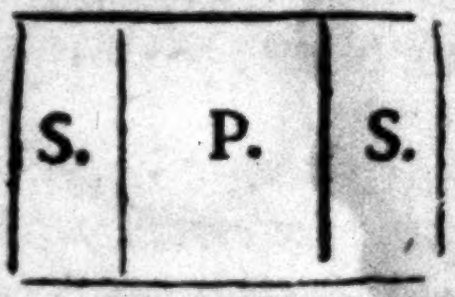
The first forme of Marching, being an ordinary March.



Devide the shot, one halfe before the pikes, the other halfe follow the pikes.

The

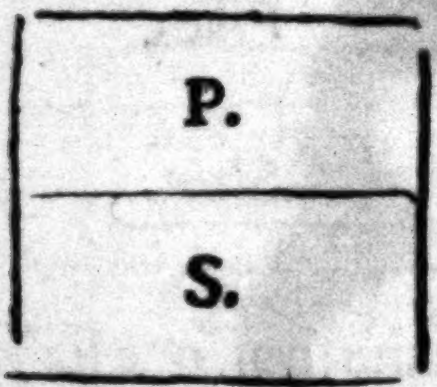
The ſecond forme which is mad
from the firſt in this manner.



The ſhot in front ſtand, the pik
march up, and joyne the fron
pikes with the front of ſhot, t
ſhot in reare march vp, and joy
with the front of pikes.

This is to encounter with foo

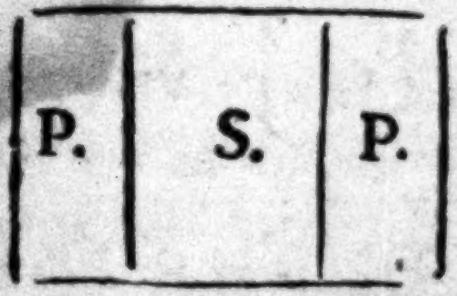
The third forme beeing ma
from the ſecond.



The pikes march, and the ſh

ſtand ſtill, untill ſuch time as the reare of pikes be with the front of ſhot: then the ſhot joyne, and fall in the reare of the pikes.

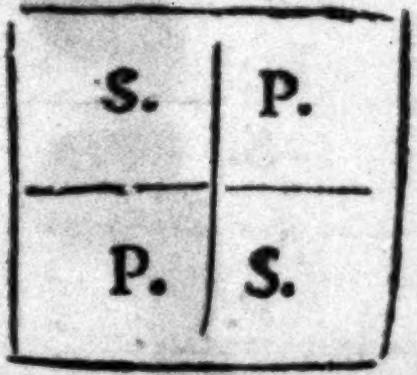
The fourth forme is made from the third.



If you devide the pikes and the ſhot, march up into the bodie, and joyne with the pikes in front.

This is to defend from Horſe.

The fift forme is made from the forth.

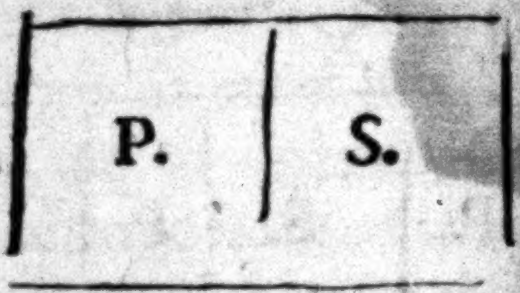


By doubling of the front, and devi-

deviding of the flanques, the
halfe march, the other halfe
and fall into the reare.

Fearing a ſud daine charge.

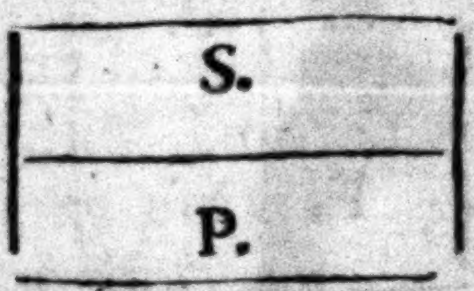
The ſixt forme made from the



The one halfe of the flan
counter-march and ſtand, the
of the Company ſtanding
then joyne, and they are in
forme.

If you be offended on either flan

The ſeaventh forme made fr
the ſixt.



The ſhot march, and the

ſtand ſtill, and then fall in the reare of the ſhot.

Fearing the Horſe to charge in the Reare.

From theſe deviſions may you frame your Battaliaes, the ſeverall formes I will leaue to the Commander in chiefe, to put in practiſe, as ſhalbe moſt needful when occaſion is offered.

I cannot omit to commend the uſe of a ſmall peece, of two foote long, or thereabouts, and Muſquet bore, which is practiſed in the Millitary yard, (that is for *Weſtminſter*, and the parts adjoyning,) which demy Muſquet is borne by the pike-men, being hung in a belt, the ſame may proue of excellent uſe in ſervice, and with ſmall trouble, as in their exerciſing thereof doth manifeſtly appeare, being

being approved of by many go
Souldiers : I doe remember it
this place, desiring more publi
notice may be taken thereof,
the benefit of this Nation, be
ing confident of the ne-
cessary use of the
same.

usus promptus facit.

FINIS.